

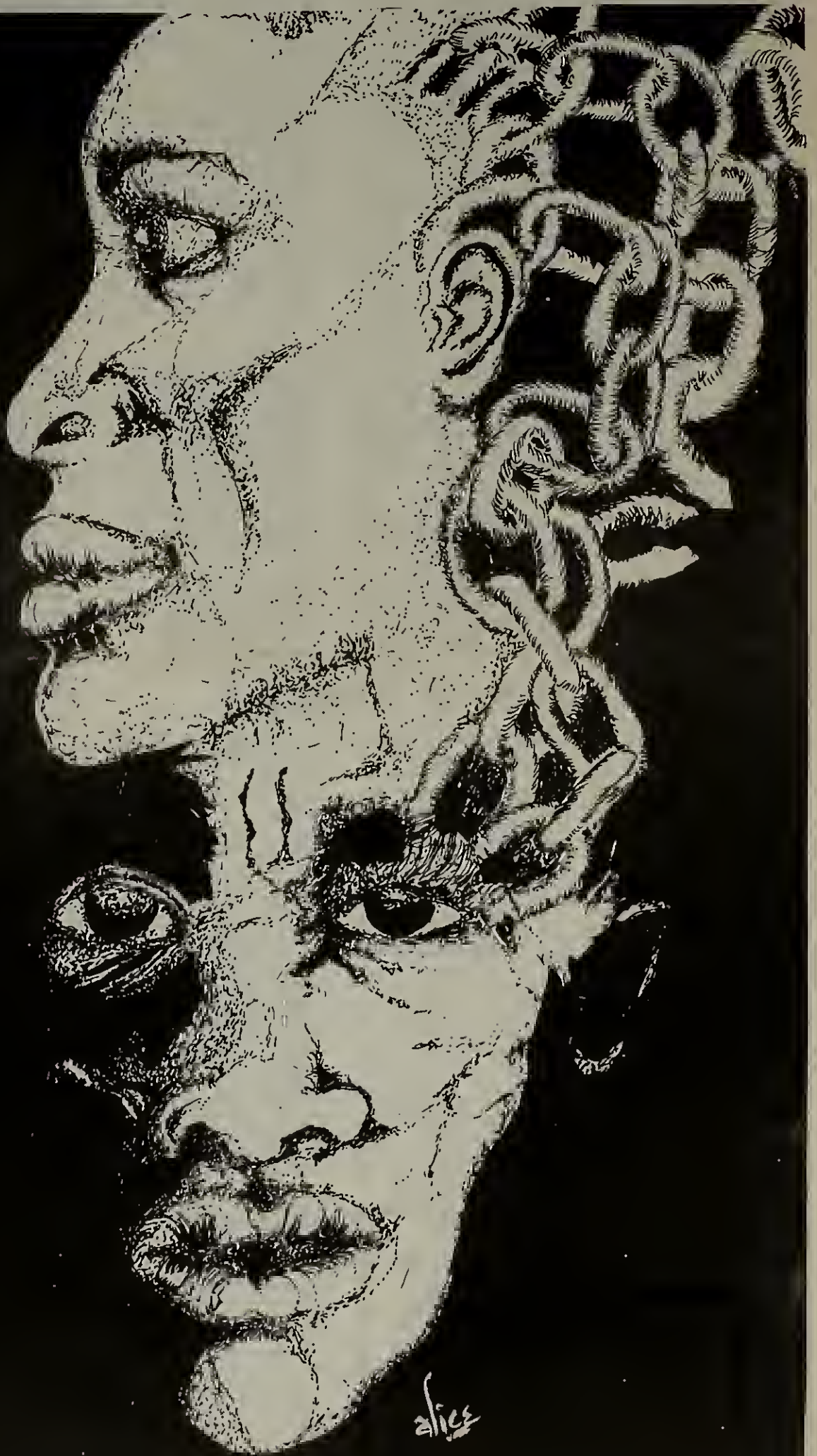
# THE ONLYX

VOL. 1 NO. 9

APRIL 16, 1973

NORTHEASTERN UNIVERSITY, BOSTON, MASS.

You see, too many of us still hold on steadfast to the idea that Black people are unable to accomplish things on their own. Indeed this has become the belief of many Black people -- whether we are willing to admit it or not. It has a lot to do, undoubtedly, with the mind and the chains of mental dependence that shackle us. These chains must be removed. It is a sorry state when a people have come to believe that they must eternally rely on the whims of others for the things that make life meaningful. There is, admittedly, no easy three-step method for the removal of the chains. It involves, perhaps, individual and group education of the accomplishments of Black people in the past. And then the belief that greater things can be done for us, as a people, in the future. Whatever it takes to do it; now more than ever before, the chains must come off.





EDITORIAL  
COMMENT

# King's Death..

## Good-bye Non-violence

Five years ago a lone sniper's bullet shattered the jaw of Martin Luther King, and the life of America's true prophet of nonviolence was abruptly brought to an end. But along with the death of King came another death of equal magnitude: the death of nonviolent resistance.

Most white Americans are more than willing to admit that the non-violent approach is still the best way for Black people to

gain equality, they point to the progress made by Black Americans in the south, who for a while, used the non-violent method to get what they wanted. The attitude of a growing majority of Black people, and especially young Black people is that non-violence died with Martin Luther King.

Who was Martin Luther King, this man that died for a set of principles? Martin Luther King was an outstanding citizen of the United States, an "American" who had the courage to admit that there were evils deeply entrenched in the social, political, economic, and religious fibers of this country, and that these evils must be corrected.

But to simply say that King was an outstanding citizen of the United States would be doing him an injustice. For we must measure men, not by how long they live, but by the good that they did while they were alive. Then it must be said that Martin Luther King was an outstanding citizen of the world.

He was born in Atlanta,

Georgia in 1929, the son and grandson of Baptist ministers, both of them pioneers in the struggle for Black equality. At an early age young Martin displayed the antipathy for violence that was to characterize him as an adult. When the school bully walloped him, Martin would not return the blow. A white woman in a store once slapped him, saying "You're a nigger who stepped on my foot," Martin said nothing.

King once wrote, "As far back as I can remember, I had resented segregation... While I was still too young for school, I had already learned something about discrimination. For three or four years my inseparable playmates had been two white boys whose parents ran a store across the street from our house in Atlanta. Then something began to happen. When I went across the street to get them, their parents said they couldn't play. They weren't hostile; they just made excuses. Finally I asked my mother about it."

His Mother tried to explain segregation as a transitory social condition rather than the natural order of things. But she ended, according to King, by uttering "the words that every Black hears before he can yet understand the injustice that makes them necessary: "You are as good as anyone."

King was a bright student and at the age of 15 he entered Morehouse College in Atlanta. His father wanted him to study for the ministry, but Martin

wanted to study medicine or law. At Morehouse, King searched for "some intellectual basis for a social philosophy." He read and re-read Thoreau's Civil Disobedience, and finally concluded that the ministry was the only framework in which he could position his growing ideas on social protest. Accordingly, he enrolled at Pennsylvania's Crozer Theological Seminary.

Aside from his theological studies, King pored over the words and works of the social philosophers: Plato, Aristotle, Rousseau, Locke and Hegel. Above all he read and reread everything he could find about India's Mohandas Gandhi. "The spirit of passive resistance came to me from the bible and the teachings of Jesus," King once said, "the techniques of execution came from Gandhi."

King's career was extraordinary. He graduated first in his class, was an outstanding student, was president of the student body and went to Boston University for Ph.D.

While studying at Boston University, a pretty and talented soprano studying at the New England Conservatory of Music. After their marriage they went to Montgomery Alabama, where

Martin took up full time pastoral duties at the Dexter Avenue Baptist Church.

(Continued on page 8)

## NEWS IN BRIEF

Matt Snell is hanging up his cleats. After nine years of football, the New York Jets former all-pro fullback has announced his retirement, due largely to numerous injuries sustained since 1967.

First there was a torn knee cartilage, then a ruptured achilles tendon in 1970. During 1971 he received a severe bruise of the knee and last season he ruptured his spleen in the fourth game against Miami. While recuperating from this injury he decided that he was going to quit, especially after the strong urgings of his mother. Now Snell will devote his time to the securities business he became involved in a few years back. He also left the restaurant business by selling his Matt Snell's Fifth Down in Manhattan.

Snell was the Jets' first round draft choice in 1964 after

gaining All American status at Ohio State. He was also the Jets' first superstar, winning the AFL's Rookie of the year award that season after gaining 803 yards on the ground and 180 yards in pass receptions. (Times 3/23/73).

\*\*\*\*\*

White and non-white soccer teams competed for the first time in Johannesburg in their South African Games competition. Visiting sports officials said that the multi-racial event marked a milestone that could help put South Africa back into the Olympics. They have been continually barred because of their apartheid policy.

The soccer teams represented South Africa's four racial groups, white, colored (or mixed race) Asians and Blacks. The

whites defeated the colored 4-0 and the Black team defeated the Asians 5-0.

Several non-white South Africans are competing in the games and are living in integrated quarters off field, sharing accommodations and social amenities with the whites. Further, signs that read "whites only" and "nonwhites only" were taken down for the event. And in Pretoria, the main site of the games, the city council ordered the removal of all segregation signs from parks, evidence of the extent to which the authorities have relaxed apartheid to accommodate the competition. Right wing groups of whites, however, have objected to the games and what they describe as the government's capitulation to multi-racialism. They claim multi-racial sports will lead to "the complete erosion of apartheid and chaos in the country." (Times 3/25/73)

\*\*\*\*\*

The Black Panther Party in Algiers has closed up office and mysteriously disappeared.

Neighbors in the suburb of Algeria say that all the Panthers left about three weeks ago, taking all their possessions with them. The speculation is that they've left the country. They were active under Eldridge Cleaver's leadership from September 1970 up to his resignation on January 17, 1972. Cleaver was succeeded by Pete O'Neal, founder of the Kansas City section of the party.

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The Onyx welcomes responsible, informational, and opinionated articles. However, it cannot be responsible for unsolicited manuscripts, poetry or photographs unless they are accompanied by a self-addressed stamped envelope.

However, Mrs. Cleaver stayed on as communications secretary of the party. From then on the organization started to fall apart.

Disagreements about the arrival of two hijacked American airplanes in 1972 and the demands of the hijackers to be integrated into the party put a strain on the organization. Relations with the Algerian Government deteriorated as a consequence. Then O'Neal reportedly left Algeria without notice last September after the party headquarters were raided by Algerian police.

Roger Holden a 24-year-old Vietnam war veteran and hijacker took over leadership and shortly after this move, Donald Cox, a former field marshal for Cleaver openly published a letter disassociating himself from all Panther activities and individuals. Mr. Cox has not been seen in Algiers since December. Cleaver was last seen around the city in January. Now all members of the Black Panther Party appear to have left the country and there is no clue as to where they have moved. Rumors have circulated that Cleaver is staying in Paris. (Times 3/28/73)

\*\*\*\*\*

"Soul Food," popular with Black Americans, is an exceptionally nutritious and balanced diet, according to a health expert.

It may be more nutritious than the diet of the typical white American, said Dr. Derrick Jelliffe, professor of public health at the University of California, Los Angeles, School of Public Health. He recently concluded a study of the value of soul food, which is gaining in popularity and is now featured in a growing number of restaurants.

The diet was originally determined by the foods available to slaves and sharecroppers in the Deep South.

"Hog jowls, chitlings, chicken backs and catfish are not only inexpensive, but perhaps more nutritious than higher status cuts of meat," Dr. Jelliffe said. (N.Y. Times 2/7/73).

\*\*\*\*\*

The NAACP has filed a suit against the Boston School committee for not hiring more Black teachers in the Boston School system. The suit, in part, alleges that the committee discriminated against the city's

30,000 Black pupils by hiring fewer Black teachers than whites, and by assigning most Black teachers to predominantly Black schools. Eighty of the 200 schools have never had a Black teacher.

Charles Leftwich, head of the school department's Educational Planning Center, explained in court the importance of presenting Black children with the image of successful, educated Black figures of authority; though he said he is "dead set against" all Black or all white schools. Leftwich said he thought Black teachers would better understand the "fears and frustrations" of Blacks they "serve and teach." (Globe 2-26-73)

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The Government said that in 1972, for the first time, the percentage of black and other minority high school graduates who enrolled in college was roughly the same as for white graduates.

The Labor Department's Bureau of Labor Statistics said that its statistics showed that 49.4 per cent of the white and 47.6 per cent of the Black and other minority high school graduates of last June enrolled in college by last October. It said the 1.8 differential was "statistically insignificant."

In 1968, the college enrollment rate was \$6.6 per cent for white high school graduates and 46.2 for black and other minorities. (Times, 4/1/73).

It has been brought to the attention of The Onyx that the following students are to be added to The Black Honors list: (March 8th Onyx)

Barbara Mayo 4.0  
Larry Warnum 3.8  
Vernice Upchurch  
Donna Huntley  
Carol Almeida  
Clifford White  
Edith Sadberry  
William S. Stancil

The Afro-Institute also apologizes to those who were inadvertently left off the honors list and thanks those who came over to the Institute to let them know their names were missed.

## DIAL THE ONYX

Brothers and Sisters as part of the Onyx's attempt to serve you better, a "Dial the Onyx" telephone service is now in operation.

If you have seen something or know of anything that you believe is news-worthy the Onyx wants to know about it.

If you need general information concerning the university, the city, or the surrounding Black community get in touch with us. We can help you.

Call us Mon. through Fri., 12 p.m. - 4 p.m. at 437-3141, ex. 29, or drop in and pay us a visit. We are on the third floor of the Afro-Institute, 40 Leon St., Boston, Mass.



## Tutorial Dept. stresses "Personal Communication"

BY ILEEN DOTSON

A new quarter has begun and once again tutorial sessions in all areas — the arts and sciences, engineering, and business — are underway daily at the Afro-American Institute. Tutorial co-ordinator Yvette Tinnermon explained the functions of the tutorial department.

"Tutorial services are designed to help those students who have academic averages of 1.6 or less, for Martin Luther King scholars with averages below 2.00, for extended freshman, and for students recommended by their professors as well as for students who seek help on their own," she said.

Professors requesting tutoring for students are primarily those in the English department.

Once students request tutors, it is up to them to attend the scheduled sessions, except in the cases of extremely poor students.

"We do try to establish personal communication with the students," Ms. Tinnermon said, "but we also send them letters and call them if necessary."

Ms. Tinnermon's staff includes two full time tutors, James (Slug) Jackson and Joel McClure and 12 part time tutors, all of whom she labels "excellent." Ms. Tinnermon and the tutors keep close tabs on the attendance of students & their progress. The Counselling Department deals with students required to attend tutorials and who considerably fail to do so.

Students also evaluate their tutors, before mid-terms and finals. In the words of Ms. Tinnermon, "most students are particularly pleased with

their tutors."

he attributes the success of the program thus far to "tutors who really care" and who try to provide tutorial services on a "one-to-one basis." When one-to-one service cannot be provided, study groups are formed.

Tutors urge students to talk with their professors about particular problems before coming to tutorial sessions.

"Unless a student is really in serious trouble, the professor is not usually contacted," she said.

Sometimes TA's (teaching assistants), who often give grades in large classes, are contacted so they will know the student did try to get help and a better grade.

Last quarter during finals week, the Institute was open all day until 2 a.m. and sometimes later for studying and tutorials.

During finals week, students utilized the services of McClure, and Jackson, particularly, and the other tutors. Ms. Tinnermon stated that there were at least 35 students at the Institute for tutoring every day during finals week.

Ms. Tinnermon, a Master's degree candidate in Afro-American Studies at Boston University, has contacted tutorial departments at other universities in the area in an effort to obtain "ideas on how to improve and further develop the tutorial program."

Students needing help in any area should contact Ms. Tinnermon on the third floor of the Afro-Institute "before the last minute," not the day before a test, mid-term or final.

Next issue: A look at the tutors.



Yvette Tinnermon - Photo - K. Maynor

# Black Studies Department awaits deciding vote

The Afro-American Institute's work to gain academic status for the Black Studies Department was given great impetus by the student demonstration of Nov.

28, 1973 when Northeastern's Black community, feeling identical to the Southern University Black community in its predicament and tragic loss, articulated its concern that Black educational values be reflected in the nation's colleges and universities. In his response to George Rowland, and the other students who presented the official student document, President Knowles charged the Dean of the College of Liberal Arts, Robert A. Shepard, and Dean Gregory T. Ricks, Director of the Afro-American Institute, with establishing a committee to draw up a proposal for a Black Studies Department within the College of Liberal Arts. In reaffirming the University's four-year commitment to Black Studies, the President also stated that the funds necessary to run

Black the department will come from sources other than the budget of the College of Liberal Arts.

After two further months of intensive meeting-schedules, votes of approval in principle of the appropriateness of a Black Studies Department were obtained from the Curriculum Committee of the College of Liberal Arts, from the Faculty of the College of Liberal Arts, and from the Faculty Senate. All three of these groups therefore charged the Black Studies Proposal Committee with returning to them a proposal stating the reason for a Black Studies program, the nature of the program, its curriculum and staffing requirements.

The Committee, composed of two members of the L.A. Curriculum Committee (Professors Maurice E. Gilmore and David Schmitt), two appointees of the Faculty Senate (Deans Charles F. Haley and Professor Donald M. Jacobs), Dean of the College of Liberal

Arts, Robert A. Shepard, and two representatives of the Afro-American Institute, Dean Gregory T. Ricks and Professor Ramona H. Edelin, have now completed the proposal. The two resolutions, that there be a Department of Afro-American Studies at Northeastern University, and that it be a Department within the College of Liberal Arts on Friday, April 6, 1973, by Curriculum Committee of that body. This is the first step in the achievement of academic status for the Black Studies Program.

The two remaining steps in the establishment of a Department of Afro-American Studies are the affirmative vote of the Faculty of the College of Liberal Arts and the Faculty Senate. We very much hope the question will be presented to both these bodies within the month of April. The continued support of Northeastern's student body will greatly increase the chances of this happening.

## Back to Africa, or not?

The following is a reprint from the Boston Globe (3-26). Robert A. Jordan is a Globe City Hall reporter.

by Robert A. Jordan

Malcolm X said it, Stokely Carmichael and others are saying it, and many of the nation's 25 million blacks are beginning to get the message.

The message is simply that black people in America will never be respected until their African brothers have the respect of the America and the rest of the world; and Africans will have this respect when they are in control of Africa and thus be in control of their own destiny.

Malcolm X often pointed out that Chinese in America were derogatorily referred to as "chinks" until China became the power it is today. That power is aptly reflected in America's growing respect for the Chinese Community.

Although there is not exactly a mass movement in this direction, more blacks in America today are relating to their African brothers, and to Africa itself, than at any other time since slavery.

In fact, many blacks, particularly militants, are now calling themselves Africans and are urging all other blacks to do the same, not because it is fashionable, but because they feel it is a vital step toward regaining their full identity. Moreover, both Muslims and non-Muslims have relinquished their slave master-given names for African-oriented names.

It will be interesting to see if African, or Afro-American, is the next transition after "colored," "Negro," and "black" for America's black populace. Carmichael has been stressing that it will be easier for "blacks" to become "Africans"

than it has been for "Negroes" to become "blacks."

Some militants are against blacks calling themselves Afro-Americans, arguing that the term represents a black person with "one foot in Africa and the other in America."

Yet many blacks in America still resist any attempt to bring them closer to Africa, physically or mentally. They feel comfortable with both feet in America. As one black comedian joked, "How would I look in an African jungle wearing my mohair suit and alligator shoes?" Similarly, many blacks are against any "back to Africa" movement.

They consider America "our battleground," and that blacks should stay to win the freedom which rightfully belongs to them.

Others believe they have worked hard and sacrificed much to become "successful" in America, and will not give up their lives as "black Americans"

to assume an African identity.

As a result there is expected to be more resistance against "blacks" becoming "Africans" on American soil. However, it can be argued that there was strong resistance, by both blacks and whites, against the change from "Negro" to "black" but that movement has succeeded, and most blacks realize the change was for the better. It helped to increase pride and confidence.

Of course, a successful transition from "black" to "African" in almost every aspect may take a generation or more — and an Africa governed by and for the real Africans will undoubtedly take longer. But it is logical to consider that if both trends are successful, blacks throughout the world will be a stronger people. A strong Africa will give black people the strength and respect that America may never give.

Perhaps the message is worth listening to.

*The staff of The Onyx wishes the Brothers and Sisters returning from Co-op and the week long vacation a belated welcome back and much academic success this quarter.*

— Ed.

THE IMANI CHOIR meets every Tuesday at 6:30 p.m. in Room 35 Dockser Hall (Woman's gym). All male and female voices are invited to attend.

WATCH FOR THE CAREER EXPO '73 Coming May 18th & 19th at the Afro Institute

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## CALENDAR OF EVENTS

### HARVARD UNIVERSITY

April 9 - 28 an exhibition of Black Photography by the Komoinge Workshop of New York to be held in Gund Hall.

May 11 - 13 A Black Spirituality Weekend sponsored by the Kuumba Singers. (This is tentative)

### BABSON COLLEGE

April 19 Bill Aiken

April 23 Sam Yette, author of "The Choice"

### BRANDEIS UNIVERSITY

May 3 - 5 Conference on Pan Africanism

### RADCLIFFE COLLEGE

May 4, 5 a symposium on "Black Women - Myths and Realities."



# BLACK EXPRESSIONS

## APPRECIATION

(for the pigeon that messed on Clara's new coat)

by Ted Thomas

Thanks.  
She was a drag anyway;  
Running around town with her  
Fake diamonds on, spending  
All of my for-real money.

Eating  
At artificial restaurants,  
Claiming she never  
Eats chicken with her hands.  
Ordering wines that  
The bartender never  
Heard of; when Yago would  
Have gotten her there quicker.

Then  
She was standing  
Under the bridge that  
Morning saying to me: "well,  
How do you like my new fur coat?"  
And you flapped  
Your wings and; "plop."

Thanks.

## FEEDING THE LIONS

by Norman Jordan

They come into  
our neighborhood  
with the sun  
an army of  
social workers  
carrying briefcases  
filled with lies  
and stupid grins  
passing out relief  
checks  
and food stamps  
hustling from one  
apartment to another  
so they can fill  
their quota  
and get back out  
before dark.

Reprinted from  
Panga Nyuesi

## ASHANTI SEEDS IN A LAND OF WEEDS

By Warren Everett

About a month ago from now,  
I fell behind a farmer's plow  
And as I stretched my roots through land,  
I thanked and blessed the farmer's hand.  
As days got warm, my senses keen,  
My skin became a gorgeous green.  
My body slim -- with a strong back,  
The soil was rich, and moist, and black.

Then earth became so dry and weak,  
And happiness had sprung a leak.  
As once bright sun was only shadow,  
My sturdy stem began to rattle.

I feed on dirt because I must,  
But now it chokes alike poppy dust.  
As time goes on my end seems near,  
'Cause I'm surrounded front and rear,  
By ten pale plants that only say.  
Give up what's yours -- you've had your day.

I now grow thorns because I need,  
To pierce the weeds that make me bleed.  
My roots have grown above the ground,  
To strangle anything around.  
It's not my nature to be jive --  
I do this only to survive.

What kind of plant grows strong and thrives,  
To watch me dwindle, fade, and die?  
I have no land to claim as mine,  
I only get what's left behind.  
Ten times I've told them of my fate --  
My seeds can't even germinate.

Again the answer they'll select,  
Will be that of benign neglect.  
There's no one who will fight for me,  
So I must face reality.  
'Cause to myself there's no sense lying,  
I'll learn to win or I'll die trying.



"John did you finish the dishes yet? Photo - John Davis

## A SUMMER DAY IN MISSISSIPPI

by Bob Buckley

mother call  
breakfast is on the table  
13 heads slotted  
and disturbed.

the cows buttermilk  
the kids pet pork  
Sweeney is bacon in the plate  
no grace; just preparing for  
another work day

the truck is out there  
in haste we stuff our food away  
a voice: "Mary are your kids ready"  
my mother: "the man is out there get  
your asses up"

a work day it is, a field of small  
plants and a haze of big people  
we chopped those little greenies away  
the man said, "leave at least three  
to a bunch in case two dies one  
might survive.

the old black cotton choppers left  
more than three  
the young niggers left less than two

I know I only left one  
and if my mothers row wasn't  
so close to mine.

I would have chopped that one down

I would have chopped that one down.

6/12/72

## THOUGHT FOR TODAY

"Let not the 12 million  
negroes be ashamed of the fact  
that they are the grandchildren  
of slaves. There is no dishonour  
in being slaves. There is  
dishonour in being slave-owners.  
But let us not think of honour  
or dishonour in connection with  
the past. Let us realize that the  
future is with those who would  
be truthful, pure and loving.  
For, as the old wise men have  
said, truth ever is, untruth never  
was."

—Mahatma Gandhi, 1929

## ALL I ASK

by R. Scott Gordon  
June 20, 1971  
(est. time 4:30 a.m.)

All I Ask....  
Is that Black people realize  
Who they are and who they were  
Where they were at, and  
Where they should be now.

All I Ask...,  
Is that every Black man  
Put down his shovel and  
Take his place upon the throne  
And his woman take off her wig  
Unstraighten her hair and  
Place the crown upon her naturally  
Beautiful hair.

All I Ask...,  
Is that Black Women love Black Men  
Only then will I be able to  
Put down this bottle of wine  
And give away this ounce of smoke,  
And possibly sleep..., maybe even  
Not alone.

All I Ask...,  
Is that tears roled down my cheeks  
When I see that Nina Simone is not alone  
And Nikki Giovanni can smile while  
putting down her pencil and pad  
While Black men stand ready  
To greet the coming of over 10 million  
Malcolms

All I Ask....  
Is all these things and  
Anything that I have missed  
That will bring about  
Peace, love and harmony among  
The greatest people in the world  
Reprinted from Panga Nyuesi



# THE SPANISH ALLIANCE

Ms. Zayas is a junior at Northeastern University majoring in physical therapy.

MYRTA ZAYAS

La comunidad de habla hispana en la zona metropolitana de Boston ha crecido enormemente en los últimos años. En 1971, habían aproximadamente 42,000 residentes Latinoamericanos procedentes de Puerto Rico, República Dominicana, Cuba, Centro America, y Sur America. La mayoría llegan de Puerto Rico con un promedio de 3000 al año. Ellos vienen con la creencia que van a llegar a la "tierra de oportunidades," y con esperanzas de encontrar mejores condiciones de vida. La realidad es otra. Encuentran muy pocas oportunidades de trabajo, muy bajas condiciones de vida, y un sistema educacional muy insuficiente con respect a las necesidades específicas que los niños latinos requieren.

En los últimos años, diferentes agencias han surgido para ayudar a la lucha de los latinos. Una de estas agencias es la Alianza Hispana, situada en el 645 de la calle Dudley, Dorchester, Massachusetts. Esta es una organización sin fines monetarios que trabaja para y con la comunidad Latinoamericana. El Señor Jorge Lovaton, director de la agencia, me dice que los funcionarios y empleados de esta organización son individuos de habla española y residentes de este area.

De acuerdo con el Señor Lovaton, La Alianza se formo en 1969, cuando un grupo de residentes y trabajadores hispanos de Roxbury el Norte de Dorchester se reunieron para discutir las necesidades y problemas de los 7000 latinos en ese area. Ellos comprendieron que con la creciente población Hispana, la comunidad necesitaba urgentemente una organización que ayudara a resolver los problemas mencionados anteriormente y aun mas crear una organización a la cual nuestros hermanos se pudieran referir y relacionar. Era evidente que la causa principal de los problemas era el no poder hablar el idioma de este país. Despues de estudiar con sumo cuidado la situación, quedo fundada La Alianza Hispana. Como lo dice su nombre, esta entidad, esta integrada por diferentes representantes de los países Latino americanos que se unieron para trabajar con el fin de mejorar las condiciones de vida en el area.

En su primera etapa, La Alianza trabajo con fondos limitados. En aosto de 1972, le fue aumentada la asignación de fondos de "Model Cities" y por esto se pudieron extender los servicios. Dicho organismo anteriormente contaba con cuatro miembros en su directiva. Actualmente cuenta con treinta y cinco miembros. El programa ahora incluye a todos los residentes de la Zona Metropolitana y esta al servicio tambien de cualquier persona que no sea de habla Espanola.

La Alianza estable con la ayuda de otras agencias, servicios especiales para la comunidad. Se preocupa de ayudar a los latinos con los Servicios Sociales. Ademas de esto, se interesa en planear, coordinar, desarrollar, o ejecutar toda proposición o programa que beneficie a la comunidad Hispana. Para llegar a estos propósitos, me dice el Señor Lovaton, que ellos ofrecen unos cuantos programas de educación, servicios sociales y salud, vivienda, y progreso economico.

El Departamento de Educacion ofrece cursos en Ingles, Español, y Mecanografía. Incluyen cursos de preparación para el Examen de Equivalencia de Educacion Secundaria. El Señor Lovaton menciona un programa que es de particular interes. Este programa, el de Madres Enseñando a Madres, concierne la alfabetización Espanola. Las clases tienen que ver con el desarrollo economico salud, vivienda, y empleo. La Alianza prepara a ciertas Madres para que enseñen en sus hogares o en los hogares de las Madres-estudiantes. El Coordinador de Escuelas Publicas y Consejero, trabaja con las escuelas y oficiales de esta comunidad. Su oficio es interpretar la necesidades de los estudiantes latinos e informar a la comunidad sobre las ventajas de la Sistema de Educacion.

El Departamento de Viviendas ayuda a los latinos encontrar apartamentos o casas que satisfagan sus necesidades. El Señor Lovaton me informo que uno de sus mayores preocupaciones es que los propietarios de las viviendas no complan con las leyes que existen en Boston. Si cualquier residente tiene problemas con calificación, aqua, domicilios infectados, o desalojo, La Alianza considera el problema y toma acción legal si es necesario.

Ellos proveen servicios de emergencia en casos tales como incendios y desalojos.

El Departamento de Desarrollo Economico ayuda a los presentes y futuros negociantes. El Señor Lovaton me explico que un experto en administración de empresas, va a la comunidad e investiga las necesidades técnicas y financieras de los propietarios. De esta manera el puede ayudarlos a obtener prestamos bancarios para mejorar su establecimiento. Ellos proveen servicios como contabilidad. En estos momentos estan pensando formar una Asociación de Negociantes Latinoamericanos.

El Departamento de Servicios Sociales y Salud ayuda a los residentes a poder ajustarse a los problemas que una cultura extrana les uoasa. La Alianza trata con desajustes familiares, problemas socio-economicos, y la beneficencia. Tambien da información sobre hospitales, servicios legales, y diferentes agencias que puedan ayudar a la comunidad.

El Señor Lovaton hizo infasis en que La Alianza ayuda a los residentes conseguir trabajo. Tambien hace estudios y programas de investigación para reunir información sobre todos los departamentos y nombrados. Este servicio extensivo va a sufrir un corte en sus fondos. El Señor Lovaton dice, "La Alianza esta en el proceso de escribir proposiciones a diferentes corporaciones en busca de mas fondos." Como sus servicios ayudan a tantas personas en la ciudad, ellos necesitan el dinero para poder seguir funcionando como hasta ahora lo ha hecho.

\*Establecimiento

more importantly, to have an organization that the people would be able to relate to. After studying the situation carefully, they organized La Alianza Hispana. As the name implies, this agency was formed by representatives of various Latin-American countries who had united to work on improving the living conditions in the Roxbury-North Dorchester area.

In its early stages, La Alianza worked with limited funds. In August 1972, they were allocated an increase in funds from Model Cities and were therefore able to expand their services. They have risen from a staff of four to a staff of 35. Their program now includes all residents of the greater Boston area and is open to any non-spanish speaking individual who is in need.

La Alianza is concerned with helping latinos, with social services, establishing, with the aid of other agencies, special services for the community, and to plan, formulate, develop, coordinate, execute or see through any proposals or programs, that would benefit the spanish-speaking community. To accomplish these goals, they offer programs in Education, Social Service and Health, Housing and Economic Development.

The Department of Education offers courses in English, Spanish, and typing. They are also involved in preparing individuals to take the High School Equivalency Exam in Spanish. Mr. Lovaton noted one program that was of particular interest is entitled "Mothers Tutoring Mothers" and it is concerned with Spanish literacy. The classes involve instruction in Economic Development, health care, housing, education, and employment. La Alianza prepares certain mothers to go out and hold classes in their homes or in the homes of the mother-students. They also have a Public School Liaison-Guidance Counselor who works closely with the community schools and officials. His job is to interpret the educational needs of the community, investigate and get involved in education research programs, and inform the community about the advantages of the educational systems.

The Housing Department helps the Latinos in finding apartments that

meet their specific needs. Mr. Lovaton said that one of their major concerns was making sure that the landlords complied with the existing laws in the Boston area.

If any resident is having problems with heat, water, infested dwellings or evictions, La Alianza will look into the matter and will take legal action if necessary. They also provide emergency services in case of "freeze-outs," "burn outs," or "evictions."

The Department of Economic Development aids existing and upcoming Spanish businessmen. Mr. Lovaton explained that an expert in business administration goes into the community and investigates the technical and financial needs of the proprietors. They help them bank loans and small development proposals and applications. They provide such services as bookkeeping and accounting. Their main goal is to work toward the formation of a Spanish Merchants Association.

The Department of Social Service and Health helps the residents in adjusting to problems encountered in an alien culture. They deal with family maladjustments, socio-economic problems, welfare, and problems with utility companies. They provide information regarding hospitals, legal services, and different agencies that may help with their specific needs.

Lovaton emphasized that the Alliance helps in finding job opportunities for the individual. It also conducts surveys and active research programs to gather information in education, economic development, housing, social service, health, employment, and legal services. This extensive service is going to experience a cut back in funds that according to Mr. Lovaton, will definitely cut down on their services.

"La Alianza is in the process of writing proposals to present to different Corporations with hopes of receiving aid," Lovaton said. Since their services affect so many individuals in the city, they are hoping to obtain enough money to continue functioning successfully as they have been.

## THE ENGLISH TRANSLATION FOLLOWS

The Spanish-speaking community in the greater Boston area has increased tremendously in the last few years. In 1971, there were approximately 42,000 residents originating from Puerto Rico, Dominican Republic, Cuba, Central America, and South America. The majority come from Puerto Rico with close to 3000 arriving annually. They come to the "land of opportunity" in hopes of finding better living conditions, but instead, find very little opportunities, impoverished living conditions, and an educational system with very little regard for their specific needs.

In the last few years, different agencies have developed to help with the struggle of the Latinos in the Boston Area. One such agency is the Alianza Hispana (Spanish Alliance) located on 645 Dudley Street, Dorchester, Mass. This is a non-profit organization working with and for the Spanish-speaking community. Mr. George Lovaton, Director of the agency, made it very clear that the staff consisted of Spanish-speaking individuals and that the Board of Directors are all residents of the area.

According to Lovaton, La Alianza first took form in 1969, when a group of latino residents and community workers from Roxbury and North Dorchester met to discuss the needs and problems of the 7000 latinos in that area. Their greatest problem at that time stemmed from the inability to comprehend the English language. They realized with the rising population, the community urgently needed an organization that would help alleviate problems and,

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APRIL 15 -- Asa Philip Randolph, Black leader born in 1889 -- Harvard University gave first honorary degree ever offered to a Black in the U. S. to Booker T. Washington, 1896.  
-- Student Nonviolent Coordinating Committee organized at Shaw University, April 15-17, 1960.

APRIL 16 -- Congress abolished slavery in the District of Columbia by paying \$993,407.30 to the owners, 1862.

APRIL 17 -- Francis Williams, the first Black college graduate in the U. S., published a book of latin poems, 1758.

APRIL 18 -- First U. S. Blacks arrive in Liberia, West Africa, 1820.

APRIL 19 -- Peter Salem helps the Minute Men defeat the British on Concord Bridge, 1775.

APRIL 20 -- Black students at Cornell University emerge from a building they had occupied, 1969.

APRIL 21 -- Black explorers with Menendez at the founding of St. Augustine, Florida, 1565.



# Black Economic Development Examined

BY CALVERT HOCKER

The following is part one of a two part series.

The birth of President Nixon's New majority and the death of President Johnson's Great Society present some startling implications for America in the years ahead. One such implication is that the President has interpreted the election results as a call for the reinstatement of the status quo. With the new federal budget the problems of black Americans are now being kicked off the center stage. It seems that integration, social, political, and economic equality were illusory goals of hopeless idealistic dreamers. Poverty programs are being wiped out or cut to the bone.

Blacks remain disproportionately poor. Nearly a third live in poverty most of them below the bare minimum subsistence line. The black poor are being left to fend for themselves. Our unemployment rate runs persistently double the rate for whites and in the ghettos it is frozen at depression levels - 18 per-cent in Watts, 24 per-cent in the Hunters Point slums of San Francisco and 25 per-cent in Chicago's Woodlawn district. The ghettos have grown physically worse with neglect and simple aging. It is truly a sad and desperate situation.

President Nixon has made it perfectly clear that economic bootstrapping is the order of the day. He has delivered a challenge to Black Americans to make it on their own.

Economic development as the name implies is the movement of natural and human resources to some end result. Therefore it is necessary to specify the goals of development. The goals of black economic development should be to increase the quantity and quality of life, and a movement of black people self-sufficiency, self-directed growth, creative change and increased productivity. Black economic development, however defined, must be tied into the main economic system of the nation otherwise it will be meaningless.

These goals fix economic development to the consumption requirements present and future of the typical black American. They organize development around the living standards of this person and recognize that his wishes must be consulted in sacrificing present consumption to gain any

future increases. John Kenneth Galbraith calls this "The Popular Consumption Criterion." The attention of planners and of planning is kept concentrated on the needs of the most numerous or typical citizens. The chance that he will have a sense of neglect is thus minimized. There is a warning in this system against measures to enhance saving which depress or unduly postpone this citizen's hopes for improved well-being."

It is assumed that progress is within the power of the developing area if it pursues an intelligent economic policy and certain missing components are supplied. The missing components are usually modern technical knowledge, capital, specially trained manpower, and a sound plan for using capital, manpower, and technical knowledge. The ghettos of the United States lack all of these things. One other component that is badly needed is effective government.

Galbraith has said: "It is idle to imagine that good development plans can be created or carried out without a reasonably good government to do it." And neither technical assistance nor trained technicians do well, or are even much needed where the administration is indifferent or bad. In short, on even the most preliminary view of the problem, effective government, education and social justice emerge as critically important. And it follows that until these barriers are removed, little will come from capital investment and technical assistance. While plans may be big on paper they will be small in result."

Economic development is seen as a process. At each stage there is an appropriate policy for further development. What is appropriate at one stage may be obsolete at another.

The early stages of development involve the building of organs of public administration and the provision of an educated body of people capable of running the administration or anything else. Next is popular enlightenment. This enables the masses of people to participate in economic activity. It is seen as the mainspring of popular aspiration.

Turning to Galbraith again, he said: "If development is to depend on popular participation, then there must be a system of popular rewards. There can be

no effective advance if the masses of the people do not participate; man is not so constituted that he will bend his best energies for the enrichment of someone else. As literacy is economically efficient so is social justice." As development proceeds, other requirements take shape depending on the area in question. Capital becomes the limiting factor only in areas that are well along the path of development. In the earliest stages capital may be wasted. Only in a fairly sophisticated stage of development is it wise to use capital in any considerable amounts. The waste of capital is one of the big problems of Black economic development. There are hundreds of instances of misallocation of resources. For example, the Watts Labor Community Action Committee's supermarket disaster. Here is what Newsweek magazine had to say about it: "A UAW teamster coalition and the Small Business Administration put up \$900,000 to get WLCAC going in four big supermarkets two and a half years ago. We thought if they were black owned and operated they would have a major impact on this community." WLCAC head Ted Watkins said. For a while they did, but then sales went into a decline as shoppers found little improvement in service or prices. Inefficiency and mediocre management played their part in the downturn. Another source of the chains was theft by the

employees as much as 57,000 dollars in liquor & food in one store in a three month period. Stringent economies and personnel shake-ups did little and did not reduce the chain's losses to less than \$40,000 a month." The WLCAC disaster is not an isolated case.

As I have stated earlier, there is at each stage of development an appropriate policy for further development. Black economic development is presently in the early stages of development. In the earlier stages the existence of a plan is imperative. Since planning is so important at this stage; it is necessary to know the requirements of a good plan.

"The first requirement is that the choice of the instruments for execution of the plan be pragmatic.

The second requirement of a good plan is that it be accommodated to the level of economic and cultural achievements of the area in question. In the beginning stages of development, plan creation is not so much a matter of economic planning at all. Rather the goal is to build basic administrative organs to develop the education and basic cultural structure, and to be a viable and progressive social system.

It follows that in the early stages of development the task is not to set production targets and plan investment outlays, rather it is to lay the administrative social and educational groundwork for such investment. Only in the later

stages is detailed planning of investment in order.

The third requirement of a good plan is a sense of strategy. This applies particularly, to the fairly advanced countries. The standard development plan is an investment plan. It reflects the decision on how to best employ scarce capital resources. Its primary goal is the thing that investment is assumed to accomplish, namely a specified and presumably adequate rate of economic growth.

The fourth requirement of a good plan is that it emphasizes both the visible and the invisible dimensions of the industrial achievement. Like an iceberg, much of a modern industrial society is out of sight and also like an iceberg, the invisible part has the greatest capacity for causing shipwreck. To get capital plant - railway lines, coal mines, airplanes, oil rigs into use is the visible achievements of development planning. To ensure that this plant is efficiently used that management is independent and sound, and that in consequence product quality is good, cost of production low, and earnings adequate for replacement and expansion of plant is much the larger part of the task. Nor is it sufficient that the developing country be adequate in the respect. It must be more efficient than its older competitors. It was by low cost, and efficient production that Germany, and Japan won their places against earlier competition.

## BLURB OF THE WEEK

The pages of history are strewn with the wreckage of nations which fell by the wayside at the height of their strength and wealth because their people became weak, soft and self-indulgent and lost the character and spirit which has led to their greatness. As I speak to you tonight, I am confident that this will not happen to America. My confidence has been increased by the fact that a war which cost America so much in lives, money and division at home as it ended, provided an opportunity for millions of Americans to see again the character and spirit which made America the great nation it is.

— Richard Nixon



DANA CHANDLER (Photo by Karen Maynor)

## DANA CHANDLER SPEAKS THROUGH ART

BY CAROL FINNEY

Dana Chandler is a rising Black artist with powerful views about art as it relates to black folk. He is a brother with a dynamic personality and an aggressive outlook on life.

Dana is currently employed at Simmons College. He teaches two workshops which are 99% black. Dana feels that art should be where it can be seen so he has exhibited much of his work in colleges across the country. His art has no geographical boundaries and has been seen in California, North Carolina, Maine, Rhode Island, New York and other places.

Recently, he toured Cheyney

State and Slippery Rock Colleges in Pennsylvania.

He has a current exhibit at Boston State College on the subject of sex racism and another at the Brockton Art Center in Brockton, described by him as a political show. About his art work, Dana says that the only difference between his art back when and now is his style. Now that drugs are the main cause of black folks' downfall, Dana attacks it through his paintings.

He is presently working on a painting about nodding our liberation away that shows a brother sitting in a nod, holding

a red, white, and blue syringe. The colors of the syringe signify the government's involvement in drug traffic. Dana stresses that we are responsible for our junkies. He said the flow of drugs is controlled by the government but the control of drugs into ourselves is our own.

When asked why he had so many exhibits across the country and not in Boston he said that Boston art centers pull folk from outside the city when they have qualified people in their own backyard. Also, many talented people don't "get a play" because they are called on

to do their work for free. Black folk should appreciate other Black folks' services; instead they expect them to offer their services for free, he commented.

Dana praised Northeastern's Afro-Institute. He believes that more Black centers like Afro should involve people from the community in educational skills and utilizing it to their advantage.

Dana has very strong views about the Black college student. He says that young Blacks realize not to be educated but to get educated doesn't require professors. It requires Blacks seeking skills to progress our

liberation. He said Black students think of education as a job, not as a recreation, because getting an education is a very heavy responsibility.

Dana will have an exhibit at the Lt. Governor's office at the end of this month and another exhibit at Horticultural Hall from April 19-21. He will have an exhibit in October at the National Center for Afro-American Artists in Boston.

Dana Chandler is a brother whose artistic talent and ideas should be checked out.

See Black life portrayed in his works.



# Feaster Reports On Law Correction

BY JOYCE CLARKE

For four days last month over 300 Black law students from all parts of the country converged on the city of Los Angeles to attend the annual National Black American Law Students convention.

A report from Joe Feaster, Jr., a student at Northeastern's Law School, '75, reveals that the convention provided workshops on such topics as Cable TV: Legal Effects on Black Communication; Post Law School Dilemma and What to Do; Bar Exams; Black Lawyers and the Political Structure; Black Veterans and their Legal Problems and others.

According to Joe, inspiring addresses were delivered by A. J. Cooper, Esq., Mayor Pritchard, Ala.; Commissioner Benjamin Hooks of the Federal Communications Commission and Leo Branton, Esq. a lawyer in the Angela Davis case.

This was Joe's first year at the convention and he says that for all the brothers and sisters, "It provided a time of coming together to discuss problems mutually experienced by Black Law Students on their respective campuses." In Joe's estimation

he sees the convention as, "A vehicle whereby Black Law students, Black lawyers, and Black people in general can be about the business of collectively dealing with issues and problems which affect all of us no matter what area of this nation that we live in or what status we have attained."

Moving closer to home, Joe talked about the undergraduate Criminal Justice program at Northeastern, graduate law school and the Black students in it.

In the undergraduate program Joe says that: "It gives you some feel for law but not that much preparation... you get just a piece of the pie."

He adds that the curriculum does give you a "closer relationship with the law but not necessarily the most advantageous program to prepare one for the study of law."

Once a student enters Northeastern's graduate law school, however, he finds an excellent faculty at his disposal, all fairly young and with a contemporary perspective towards the law. And the co-op

program is advantageous because it provides on-the-job training. The job market on a whole is not lucrative but Joe recalls that the Co-op Department has had "no problem in the past placing law students in Legal Aid, private law firms and large corporations."

Joe worked for a year in New York at the Bedford Stuyvesant Legal Services and found the experience, "very fruitful."

Joe points out that a student can have an undergraduate degree in any discipline to go into law school. But he does caution the prospective student that he develop good study habits early and be prepared for a conscientious three years of serious study. To this end, he believes that a student that finishes undergraduate school with a 1.8 average should not give serious thought to a demanding field like law.

As for the present Black undergraduate student, he also gives a word of caution. He says it's come to his attention that, "A number of students are under the misconception that after they've gotten their degree



JOE FEASTER (Photo by Harold Hunte)

that the world is open to them; they have a rude awakening. The 1968-71 'Black Rage' is over, especially for getting jobs. Academic excellence is a necessity."

Again, referring to grades which are a reflection of one's study habits, he commented upon the seemingly nonchalant attitude of some Black students today and said, "As long as Black students maintain minimum grade points it not only excludes them from competition in the job market, but makes them non-effective in aiding their communities."

He further contends that, "You won't learn everything in school but that piece of paper is necessary. Things are hard for students -- being Black and because of economics. So the student must maintain a seriousness and deal with the work."

Another early myth, according

to Joe, was that criminal law was the "place for Black lawyers."

But the changing times have shown that this is no longer the case. As Blacks gain a foothold into the worlds of entertainment, sports, big business, politics, or whatever, lawyers are needed in one way or another and it would be only natural for a Black lawyer to fill that position.

Joe said the yearly National Black American Law Student Conventions and the local campus associations deal with the above issue and more that befall the Black law student. This is the reason why all minority law students are urged to become members of the Black Association of Law Students on their campus. The idea is, as was the theme of this year's convention, to discuss and attempt to solve problems that are mutual to all Black students in Law School.

## BSC: Progressive Planning Marks 2nd Quarter

BY JOYCE CLARKE

The Black Student Congress (BSC) of Northeastern is entering its second school quarter as an organization and is currently electing its new representatives for this quarter.

The BSC experienced a tumultuous first quarter. Laying the ground work for any organization is a feat in itself and the BSC was no exception. But all the members agreed that they do envision a much smoother running future. The areas where they failed to make headway was in clearing up

what they were about, specifically, what purpose the BSC would serve and why there were even needed in the first place.

Speaking with the members in one of their last meetings of last quarter, they related that they wished they had had more time and more support -- from both reps and the student body -- to make the Congress a smoother functioning unit. They accomplished very little in terms of tangible programs, etc., because as Myrielle Smith said, "The problem is that the Congress' time was devoted to legislation rather than student activities. We had to structure the Student Congress."

They did manage to make themselves known by having a dance on March 4th, a ski weekend at Mt. Snow, also in March, and they opened up the Soulful Brew every Tuesday evening, a nightclub type situation featuring various types of musical groups.

Out of their bureaucratic business came the drawing up of a constitution, including a preamble which states the functions of the organization; representation of Black students, a liaison between the students and the Afro-Institute, to promote unity, and to promote an educational and cultural atmosphere. Their primary purpose is, according to Freddie

Faison, "to represent the students."

The BSC wants to establish a rapport with the students so that they can come to the BSC with any grievance. This is the reason that Congress reps were not picked by popular vote: they wanted the Black student community represented on all fronts. Therefore, every Black and Third World organization and every dorm was asked

to choose their own representatives. In turn, these representatives were responsible to the people that elected them by reporting back to them what transpired in the Congress meetings.

The two most obvious ethnic groups that were not represented on the Congress are the Africans and the Puerto Ricans; neither group more than a passing interest in the Congress. The commuting students are represented by the organizations with which they were already affiliated.

The people who have left office this month are not leaving their successors with an empty agenda. Already they've proposed plans for a continuing film series, intramural games, a Black Weekend on campus, a picnic to Ashland and several other events still in the planning

stages.

Operational funds for these affairs are coming from the Afro-American Institute's academic budget. The amount is extremely minuscule compared to the student activities money handled by the Student Council. They have \$148,000 to work with compared to the \$2,000 allotted the BSC via the Institute. One thousand dollars has already been given to the Onyx for production costs only. Congress does have complete control over these funds since they were earmarked for social functions exclusively and any organization need only submit a proposal -- well in advance -- to the Congress to make use of the money, with their confirmation, of course.

In the February 5th issue, the Onyx ran photographs of the BSC representatives and these are the members who have recently left executive office: George Rowland, Chairman; Myrielle Smith, Vice Chairman; Eric Van Eversley, Recording Secretary; Sharon Harris, Corresponding Secretary; Harry Webb, Treasurer; Greta Wilson, Assistant Treasurer; Freddie Faison, Parliamentarian and John Jones, Sergeant at Arms.

those newly elected officers will appear in the next issue.

### TOP TEN RECORD LIST

- 1. NEITHER ONE OF US ..... Gladys Knight and the Pips
  - 2. KILLING ME SOFTLY ..... Roberta Flack
  - 3. MASTERPIECE ..... The Temptations
  - 4. CISCO KID ..... War
  - 5. KISSING MY LOVE ..... Bill Withers
  - 6. CALL ME (COME BACK HOME) ..... Al Green
  - 7. BREAK UP TO MAKE UP ..... Stylistics
  - 8. COULD IT BE I'M FALLING IN LOVE ..... Spinners
  - 9. LETTER TO MYSELF ..... Chi-lites
  - 10. LOVE TRAIN ..... O'Jays
- Courtesy of Mass. Record Distributing Co., 633 Mass. Ave., Boston

#### JOB OPENING

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# BOSTON.. AN OUTSIDE PERSPECTIVE

By Warren Everett

Most encyclopedias describe Boston as a major center of commerce, and the platform for Massachusetts politics.

To many prospective college students in other parts of the country, the Hub carries an image of having the strictest scholastic standards, a conservative culture, wealth, and liberal racial views. A close examination of the city easily shatters this narrow image.

After analyzing this area's schools of higher education and comparing them with their reputations, any one-sided generalization would seem inappropriate. While the Boston area holds some of the finest schools in the nation, it also has the more mediocre schools.

What is especially surprising about some of these colleges is their inability to obtain enough land to satisfy the needs of their students. As a growing influx of students are admitted each year, the less prestigious schools often cannot supply adequate living quarters.

This results in an increasing number of students being forced to live off campus. To a student who is not familiar with local real-estate laws, this can be a handicap. To a student who is in financial need, this can mean disaster.

With a relatively large number of colleges and universities comes a rare diversity of

backgrounds and a thriving youth culture. This contributes much to an already aroused political climate of multi-ethnic interests and conflicts.

Boston's physical appearance seems to change gradually from one section to the next -- with one distinct exception.

If for some reason, this exception is not already familiar, take a drive from Government Center to Beacon Hill and through the Common. Make a right turn on Boylston St. and take a good look at Copley Square & the Prudential Center. Wind around and turn onto Columbus Avenue, moving continuously outbound.

You will recognize the area of contrast by the open fields of uncut weeds, broken glass, tin cans and garbage. To the left you might notice behind a facade of deteriorating urban renewal projects, several condemned, partially demolished, or abandoned buildings.

This area, known to many as the South End is only the beginning of what is to come if you plan to continue through Roxbury and parts of Dorchester.

The prospect of touring this section of the city would be damaging to any Chamber of Commerce. Apparently, Roxbury is generally ignored, condemned, and neglected by

BY WARREN EVERETT

many people because it stains Boston's image.

Despite the unwillingness or inability of key government officials and profitting business speculators to attack these problems in full force, the reality of these problems remains. To those who must live in these areas, this reality is inescapable. An overabundance of liquor stores and bars is a characteristic that the South End and Roxbury communities share with the Combat Zone. On the other hand, a comparable number of drug stores and health centers is either very well hidden or lacking.

Areas of dense population are often jammed with heavy automobile traffic, thereby creating a hazardous situation for small children who need access to schools and recreational facilities. Most of these houses are run-down, or replaced mainly by structures built with materials of only temporary durability.

The most noticeable characteristic of these areas is that they are inhabited chiefly by Black and Spanish speaking people.

Another aspect of Boston that may seem strange to someone unfamiliar with the city is the fact it is divided into several communities by public and private bureaucracy. Gas and electric companies operate

separately. Telephone operators demand specification as to what "city" a call is to be placed when asked for direct assistance. Postal services and transportation facilities are divided along these same lines.

These divisions aren't of direct significance concerning the efficiency of public utilities. They do, however, suggest a situation of potential chaos.

From a college student's perspective, the Hub's police have earned a reputation for verbal harassment and violent treatment upon arrest. Some local policemen have been known to search people at will without an explanation. At Dudley Station, a police department is surrounded by a high fence, resembling a fortress. Based on these observations, police in Boston often discourage public cooperation and at the same time express a need for it.

New England's image of open-minded racial views rapidly diminishes when studied realistically and sincerely. The old abolitionist tactic of following the North Star has apparently become obsolete in the United States.

While racism and bigotry are today identical in the North and South, Northern methods of discrimination reflect more careful planning. This higher and more sophisticated level of prejudicial thinking is more

subtle, but equally harmful and unjust.

The major problems in Boston's community appear to stem from failure to make decisions in the best interest of the entire city.

One man died this year because MBTA officials concentrated on future changes and failed to maintain the present rapid transit cars. Roxbury's already substandard environment could easily have become epidemic ridden if a decision to cut down on garbage collection hadn't been openly exposed. Proposed limits on public funding of City Hospital show a similar disregard for the people who depend on its medical facilities.

Instead of attempting to solve the present problems of the most troubled areas of the city, Boston's leaders appear to be moving toward future growth. Rather than using high crime statistics and devaluing land to justify abandonment of troubled areas, the city needs to correct the extreme economic and environmental conditions which contribute to crime and deterioration of communities.

Behavioral scientists and sociologists at Northeastern University indicate that man is in many ways a product of his environment. Whether Boston learns this lesson through moral persuasion, pragmatism, or from a long hot summer remains to be seen.

## KING

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But King wasn't satisfied with just performing his pastoral duties; for he was obsessed with the thoughts of racial injustice reared everywhere in the south. So King assigned himself to the enormous task of organizing and

leading a non-violent movement to desegregate the south.

Why did a young baptist minister, married to a beautiful woman, and with all the prospects of a bright future, and a long life put himself in such a position as to threaten all of this.

It was a well known fact that prior to King there had been other movements to combat racial injustices in the south; they had failed and many of the leaders of these movements had been murdered.

King, no doubt knew this, for once he said, "Every man should have something he'd die for. A man who won't die for something is not fit to live." And another time he said: "The quality, not the longevity of one's life is what is important.

You are cut down in a movement that is meant to save the soul of a nation, then nothing could be more redemptive."

Maybe it was the influence of Gandhi's writings on him, or maybe it was some deep underlying principle that prompted King to begin the struggle, and to answer to this complex question. We know the one person who could answer this question will never speak again.

He began to confront the old problem again, and from 1956 to 1968 he fought against racial injustice, using the south as his

battleground and non-violence as his weapon. King failed in his attempt to desegregate the south, the whites in power proved to be as determined to keep things the way they were, as King was to change them.

As the years passed, and the south, with its racist attitude remained the same, and as a growing number of outspoken Blacks gained in popularity, King and his followers sensed a failure in the non-violence philosophy, and indeed its death if something wasn't done to revive the Black people's faith in non-violence.

King in an effort to keep the philosophy alive, planned one more massive non-violent campaign. It was to be a second march on Washington by all of America's poor people. This was to be the big test of non-violence. "It was going to prove once and for all, whether non-violence could attack the economic roots of racism and provide an alternative to rebellion and ruin."

King never lived to see the second march on Washington materialize, in April 1968, a bullet fired from the gun of James Earl Ray, cut him down; and the life of America's foremost advocate of non-violence was violently ended. One bystander described the stricken King in this manner, "King lay on the concrete walkway, his legs propped up on the railing, his eyes wide open. He did not speak; and apparently he did not suffer. The single bullet severed his spinal cord. He died at 7:02 in Saint Joseph's Hospital without regaining consciousness."

Why was Martin Luther King killed? Ernest Hemingway once wrote "If the people bring so much courage to the world the world has to kill them to break them, so of course it kills them. The world breaks everyone and afterward many are strong at the broken places. But those that will not break it kills. It kills the very good and the very gentle and the very brave impartially." Hemingway may have answered the question for us; or he may not have, it does not matter now.

Not only was King dead, but as far as Black people as a whole were concerned the philosophy of non-violence was dead also.

His murder, for too many Blacks, could only be read as a judgement upon the non-violent philosophy and a license for retaliatory violence.

Massive rioting by angry Blacks broke out in major cities in the United States. If non-violence was dying prior to King's death his death was also a seal on the death of non-violence.

In Minneapolis a Black man vowed to kill the first honky he saw and promptly shot his white neighbor to death. "My King is dead," he sobbed, after pumping half a dozen bullets into his victim. In Chicago, the scene of the worst rioting, Black youth were willing to let their thoughts and actions and feelings about non-violence and violence be known.

"This (violence) is the only answer," said a studious-looking Black youth as he peered at the flames of a burning building through gold-framed spectacles.

"It feels good," said another Black youth munching on a vanilla ice cream cone. "I never

## WATTSTAX

BY BARBARA ELLIS

There is more to Wattstax than the music of R&B artists that performed in a 6 hour concert at the Los Angeles Coliseum last summer. It stars the brothers and sisters of Watts rappin' about the community in which they are living and how they see themselves as black men and women, with a lot of the things they have to say being as entertaining as the performers. WATTSTAX is seven years after the Watts riot that snatched the government away from all that bureaucratic busywork and made 'em get down to the real business at hand. The film, in a series of visuals and film clippings, builds on the struggle of Black people before and after Watts '65. Adding the reflections and thoughts of the brothers and

sisters of Watts today, WATTSTAX becomes a film involving the total Black experience.

The film has so much it succeeds in having something for everyone. It is fun and funny. There's Richard Pryor, whose comic style of funky honest humor about himself and Black folks highlights the entire film.

The film could survive as a landmark in what Black filmmaking should be about. That is why everyone should get out to see it. The content reflects our identity and relates to Black people... and it is technically well done. There is good sound quality and the editing is exceptional. To the beautiful brothers and sisters who made Wattstax possible, thank you.

felt so good before, when they bury King, we gonna bury Chicago."

If these statements sound overly extremist in their content, one must bear in mind that they were uttered by people who had their last faith in non-violence, violently snatched from them when King was killed. It is the attitude of Blacks that white America killed King and with him all hope of non-violent change.

America has a long history of violent acts committed against other peoples of the world. The vast empire that America is now, was built on the bones of countless Indians and Africans. Maybe it was asking too much of America, to let Martin Luther King live. For a nation born and conceived in violence and nurtured to maturity by committing outrages against other peoples in the world,

cannot be expected to respect a no lent philosophy.

And so Martin Luther King and non-violence is dead. It is unfortunate, because as one notable Black man said, "Dr. Martin Luther King was the last prince of non-violence. Non-violence is a dead philosophy and it was not the Black people that killed it."

It is commonplace now, to question the role of some of the Black Leaders in the past.

King and his methods have been attacked by a number of Black people.

King still holds as important a position in our history as Malcolm X, and W. E. DuBois.

Gordon Parks probably summed it up best when he said, some 5 years ago, "we lost somebody."